

*Ant. de H. 1675*      *Some*      *Obd.*      114

# OBSERVATIONS

Vpon a Sermon bearing the name of  
Mr. Astley's; Preached in opposition to a  
Testimony, and Sign unto them, of their  
Spiritual nakedness; Wherein he is found  
to Wrest and pervert the Scriptures: to  
be Ignorant of the truth, as it is in  
Jesus; and consequently no  
Minister of Christ, &c.

By a lover of the truth, John Hogg.

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30. Isa: 1, 2.

*Woe to the Rebellious children saith the Lord, who  
take counsell but not of me, and cover with a co-  
vering, but not of my Spirit.*

*But the way of the just, is as a shining light, which  
shineth more and more, unto the perfect day. Pro. 4. 18.*

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Printed in the Year. 1675.

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# OBSERVATIONS

Upon a Sermon bearing the name of  
 Mr. Ayles; preached in opposition to a  
 Testimony, and sign unto them, of their  
 spiritual nakedness; wherein he is found  
 to twist and pervert the Scriptures: to  
 the ignorant of the truth, as it is in  
 Jesus; and consequently no  
 Minister of Christ, &c.

By a lover of the truth, John Hogg.

For the Christian Church, who  
 are the pillars and stones of the Church, who  
 are the light of the world, and cover with a co-  
 ver, that not of my Spirit.

But the way of the just, is as a shining light, which  
 shall increase unto the perfect day. 1. 4. 8.

Printed in the Year 1675.



Abell  
Joseph

**F**riends and Readers, of the following Discourse, I shew me not your Enemy: For behold I have no other end, then love to your Immortal souls; The Advancement of Gods Truth, the vindication of those walking in it; and the Answering of a good Conscience towards the Lord. I plead not for all that make a Profession of it, knowing, that there may be a show of Godliness without the Power. Therefore be neither hasty nor high minded, Pride goes before a Fall, and Anger nesteth in the bosome of Fools. I observe that we are reflected upon, to be as Seducers; using Lying Signs and Wonders by some who think they stand clear thereof, but let such take heed 2 Thes 32 least they fall. For seeing it is said in the place quoted against us, that the day of Christ could not come, except there was first a falling away.

Therefore I advise such as a Friend, to consider their present standing, and see if it be not in a falne away state, from what the Ancients stood in, If so (as I question not but they will confess upon examination, if they lay Judgment to the Line, and Righteousness to the Plumbline) then consider, if the man of Sin which is to be revealed, sit not in the Temple of God, in you. So be serious and see if it be not thus with you. 1 Cor. 6. 19. & 3. 16, 17.

First because it is called the Military of Iniquitie. Secondly because he sits not as a man of sin, or as Sathan. (Objection) but as God, in the Temple of God, shewing himselfe that he is God. Again consider after what manner he is to be destroyed, it is by the Spirit of the Lords mouth, and by the Brightness of his Coming. Therefore mind you misse not of his coming, by expecting him according to your Imaginations, like the Jews who would not accept of him, because he came not according to their wills and Expectations. We are also Reflected upon, to be as the False Christs spoken of, Mat. 24. in that respect I have a certain Testimony to bear for the Truth, which I must have you seriously to consider, a Time was, in which I stood as it were in the midst, beholding all Professions, hearing and observing, how every particular Persuasion called: Saying, come Worship with us, Lo here is Christ in our Form, he is to be found in this or that Observation. And whilst I thus considered their Plurality of Voyces, it Amazed me, because they did all appear to stand in one Ground, all Professing but one God, and generally with a like Zeal, notwithstanding their variety of Calls, and Voyces, So being uncertain with whom to joyn. I took up this resolution to love all but joyn with no particular, Least I should thereby disrespect the rest, now as I was in this Beclouded State; the Lord God of Heaven and Earth, hee vouchsafed me by the Light:

Light of his Eternal Spirit shining in me, plainly to whom I should joyntly walk  
 with them in Spirit in the Light of the Lord, And therefore I cannot  
 but speak well of his Name, and by this Light I plainly saw God was a  
 Spirit, and was not to be found in any of their dead Forms, nor to come to by  
 any of their Observations without, but to be Worshipped in Spirit (Osf.)  
 and in Truth. Therefore mind the Voice of Truth (and see how contrary it  
 is to all the Voyces of Loe-heres and the Loe-theirs) which saies go not forth,  
 Ro. 1. 10 what is to be known of God, is manifest in you, turn Inward and wait for the  
 Mal. 3. 1 Appearance of the Lord in his Temple, there must you obtain certainty, for his  
 Heb. 2. 20. Coming is as the Lightening which shineth from the East unto the West, this Te-  
 1 Cor. 3. 39. stimony is true whether you will believe it yea or nay. Lastly, I would not  
 have you to think that because I have observed so many Errors and contra-  
 dictions (wherebbe is one of the Leaders) it appears, which causeth the Peo-  
 ple to erre, which your selves may easily perceive by ingeniously reading my fol-  
 lowing observations made upon his Sermon) that I have prejudice to him or to  
 any of you, For verely God having shed abroad his love in my heart hath  
 brought me to love my Enemies, &c. But rather make this Ingenious con-  
 struction of it, which may answer my end in respect of you, that is, if I can-  
 not perswade you to receive the Truth through the love of it, then I may (by  
 making Error and Deceit manifest as before expressed) oblige you to a seri-  
 ous consideration of your present standing, that so at least you may come to see  
 if the Blind lead the Blind they must both fall into the Ditch, thus I am clear  
 of you, Giving you this Caution, to be sure not to call true speaking Railing,  
 or Reviling, but if you doe, So that thereby be raised up in you against me,  
 Cain, Ithmael or Esau's Spirit, I shall not regard knowing my peace in the  
 Lord who is the Portion of the Righteous, &c.

The 25th. 9. Month. 1673.

Thus I am Your Friend,  
John Hogg.





**Some Observations on Richard Aspleys Sermon, &c.**

**F**irst, passing by much of his discourse, in the beginning, not because it cannot be found fault with; but because it is frivolous, and not pertinent to our purpose. So where he begins, to reflect upon *Daniel Smith*; as a Lying Sign unto them, I shall observe the strength of those Reasons given by him to prove it.

First, He sayes, there is but three pretences, that he can Immagine: any make for such a naked carriage: in the sight of others. I shall shew you, sayes he, the vanity of them all, &c.

*Obs.* It is very easy for a man, to State his own Imaginations, and then shew the vanity of them.

His first Imagination; after the Fall (sayes he,) they apprehend that Man by Jesus Christ: was Restored to the same condition; from which he fell by sin, (meaning an outward State) But he is mistaken, for we intend no more his meaning; then those words Import an outward covering. (*Wo unto them that take Council and not of me; and cover with a covering, and not of my Spirit, saith the Lord, Isa: 30.*) because a covering, must it needs be Outward? Is there no other? but if all be outward, spoken of in the Beginning. Tell me what day Parradise was made on? Seing it is said *in six dayes God finished all his works.* And tell me also what part that wa to cover; *The Woman which thou gavest me, gave me and did eat.*

His first Argument, to shew the vanity of his Assertion (which he calls ours) but indeed is really his own Imagination: therefore must end according to his own conclusion) is, If any man be Restored, (by Jesus Christ, which he must intend: if he argue upon those words, he calls ours) then *Adam* was recovered, &c.

*Obs:*

*Obs:* By this his ignorance, is manifested, in not seeing the difference, between the Promise, and him that was promised. ~~Was the man~~ *Christ Jesus in Adams day.* What no difference betwixt, he shall bruise the Serpents Head; And I have finished the work thou gavest me to do. &c. He further says, the main case, to be inquired into, is whether Adam being restored, did walk naked again, &c. But he has missed the mark, for the main case of inquiry, (in this place should have been by him: if he would have had his Nakedness hid, for which his discourse was intended) had truly been to have known the true difference, betwixt the Man, drove out from God: (covered with skins) having but the promise of the Seed; and the man that put on Christ which is that Seed that brings to God again, by the *New and Living way*. My Assertion is thus proved. (1. *Obs:* The case he Argues upon, is really an Imagination; therefore there can be no worth in the Argument. Secondly, If he had truly known the difference as aforesaid; he might have past at this time, not so much discovered. And lastly, that I am not mistaken in him, he proves it himselfe by these words in the conclusion of his Argument. So man recovered from his fallen Estate, is by the Lord clothed without any difference shewed as aforesaid?

Heb. 10.  
20.

His Second Argument in short runs thus: If man be restored to Innocency, and so to comly Nakedness: he is recovered to that capacity of Body to bear it, &c. But his conclusion is, that no man is thus restored: therefore by his Argument, no Man is Innocent; (*Obs:*) Then he himselfe and those that take part with him, must needs be Nocent; if so not born again; no new creature; not in Christ, not so converted to become as little Children; so cannot enter into the Kingdom of Heaven; Then alas where are you with Old Adam, drove out from God? and that which yet seems worse, by the consequent, wants the Covering with Skins, by which Nakedness appears: notwithstanding the Fig-leaf Garment

Mat. 18  
3.

( 3 )

Garment : and *Daniel Smith* yet remaines, so farre as I see, a true sign unto you ; thus *R. A.* by concerning himselfe with a matter so little pertinent to his purpose, doth the vanitie of his undertaking appear, more then if he had been silent, &c. However let the Reader take notice that I do not make mans restoration to his first Innocency a proof for a common going naked for that is not our practice, but oppose *R. A.*'s Imaginations against a peculiar Sign of nakednesse shown among them as also against his denyal of such a restoration into Innocency.

His Second Imagination considered ; wherein he labour-eth as for very vanitie ; Fighting with his own shadow ; for he acknowledgeth its his third Imagination, which his Antagonist stands upon he sayes why others should pretend Imitation, &c. what others he intends would be a question worth the asking : were not his Assertion ; his own Imagination, he proceeds, and bids look, what the Lord Commanded the Prophet *Isaiah*, Chap. 20. from 2. verse,

Secondly, he sayes, the Prophet did just, what the Lord commanded him ; the Lord commanded him, *to loose the Sackcloth, from off his Loynes ; and put a Shooe from off his foot ;* (*Obs:*) he puts (4) in stead of (thy,) and yet bids look, as though his deceit could not be perceived ; Again he sayes, the Lord did not say, take away the Sackcloth from thy Loins, but *loose the Sackcloth from thy Loynes*, may he not be ashamed of deceit ? to pervert the Scripture in Reading, leaving (off) out, which is in the Scripture, in contradiction to his former reading ; all this wresting of Scripture is, to make them speak *Isaiah* was but part naked ; But we read in the Scripture, *Loose the Sackcloth, from off thy Loins ; and put thy Shoe from off thy foot : and he did so, walking naked and barefoot ;* Again the Lord said, as a second witness, *as my servant Isaiah, hath walked Naked and barefoot.* *Obs:* not part naked, and bare of one foot ; as he suggesteth : Surely for advantage, he would



tell notable Storyes: while he hath done all this for nothing; for if his end were granted, it would add nothing to his cause in hand; seeing Immitation, is not that which they stand upon, with whom he hath to do. As he himselfe acknowledgeth; however he makes himself manifest by presuming contrary to what is written, not to be an observer of the Scriptures: which he sets up so high in words, but in Works denyes it; by making himselfe as Judge not of what they do mean, but of that they never can intend, so wrests and perverts them; as he that preaches a man should not steal, but found doing the same things: so inexcusable. &c.

*Rom. 2.* But further to prove, his false position; he brings many witnesses; which as he brings them, stand like suborned witnesses: but if they add nothing, to his cause by confessing, truth, upon examination, then the evil will lye at his door, that would force them; The first is *Peter*, who confesseth nothing of *Esaï* in the case; but that's not all, he sayes *Peter* took his upper garment, and girt it about him, Importing (saith he) that there was under it a Garment; thus he wrests the Scripture, for the words are, *he girded his Fishers coat* (*his coat to*) or *unto him*: which cannot admit of his consequence, as for *James* and *Paul*, they speak nothing of *Isa.* in the case, the next witness that he brings, is one like himselfe: *Michal* notwithstanding she can witness nothing for him, in the case he brings her for: but observe as *Michal* despised *David* in her heart, being uncovered in the Service of the Lord, and by him was justified. So you despised *Daniel Smith*, when he was uncovered, and as he told you, in the Service of the Lord, and by the Lord is justified for any thing you have said; who can see no further then *Michal* did, to that which is outward. Thus he hath brought a very fitting Subject which he and his followers may do well seriously to consider, further he sayes *Isa.* was not commanded to put off any thing but his Sackcloth which is contrary to the Scriptures and in contradiction



to himself, who before granted he was to put off a Shoe &c. Now there is two things (sayes he) which may convince, that *Isa.* did not passe wholly naked: First (sayes he) there is mention made of his being barefooted; so he Argues if by nakedness were meant altogether naked then his feet would have been Naked, as well as the rest; (*Obs:*) In his first reasoning, to prove that *Isa.* was not all naked, he sayes it is not said, *put off both thy Shoes*, but *put off a Shoe*, which is in contradiction, to his foregoing reason, that he said might convince; His second reason to convince, that *Isa.* was not all Naked, because no necessitie, for it by the sign he was to be, *Egypt* sayes he &c. was to be led away with their Buttocks uncovered, Infersing, that this was all that *Isaiah* was to be a Sign of, contrary to the Scriptures, which saith *like as my Servant Isa. hath walked naked and barefoot: &c.* *Ol:* So shall the Egyptians be led away naked and bare foot; and to expresse the shame more fully, *even with their Buttocks bare to the shame of Egypt, &c.* Thus he hath truly shown the vanity of his own Imaginations, according to his promise, by wresting and perverting the Scripture: and in contradicting himselfe, as First, *Isa.* was but to put off a Shoe. Secondly, to put off nothing but his Sackcloth; And lastly makes use of the being barefooted: all this his confused work has been to prove *Isa.* was but part naked contrary to the Scriptures, &c.

3. His third Imagination considered, (which because it carryes most show of verity with it) being the case to which we both agree; though as he hath stated it verbatim, we should not, yet for brevities sake, and avoiding wrangling, with a Charitable allowance: Shall be willing to joyn Issue with him, that the Nakedness may be truly found; they (saith he) pretend to *A Divine call*, unto which (they say) they are to be *Obedient*: (in short thus) if this fall to the ground, (saith he) their nakedness will appear naked indeed, (*Obs:*)

(*Obj.*) we grant it, and therefore if it be found to the contrary, *R. A.* must appear according to his conclusion of us, &c.

His first Argument stated, to prove no need of *Inspiration* &c. is, If the Scriptures be able to make the man of God perfect, and thoroughly furnished, to every good work and word, then (sayes he) no need of extraordinary calls, &c. And that the Scriptures are truth, and able to make a man perfect; this can scarcely be denied, *2 Tim. 3. 16, 17.* this is the substance of his Assertion, Mostly false—yet some of it true, in some sence, so is not to be answered fully, as it's stated altogether &c.

(*Obj.*) First I shall grant, that the Scriptures are able to make the man of God wise unto salvation, through faith in Christ Jesus: (as they were *Timothy*, *2 Tim. 3. 15.*) but I affirm that that man, which is made wise unto salvation by the Scriptures, must have the same faith that *Timothy* and all the Men of God had, and such know that Christ is in them, read *2 Cor. 13. 5.* And this knowledge I may boldly say *R. A.* has not, because he affirms, nothing greater then the Scriptures to be the guide of Man; So denies the Spirit of God to guide or lead him, and none are his Sons of God, but those who are led by his Spirit; Again, I grant according to the Scriptures, that they being given by Inspiration, are profitable for reproofe, &c. *2 Tim. 3. 16.* that the man of God (mind) may be thoroughly furnished. They do not say that of themselves they are able to furnish him; much less to make another man perfect, to every good work, as his words would Insinuate; For one proof of this, himselfe shall be the Example, whose work by this discourse, is proved imperfect; So his Assertion that the Scriptures, (leaving out faith in Jesus Christ) are able to make a man perfect is false, &c.

Further (*Obj.*) the Scriptures, does not speak of furnishing any, but the Man of God; but only furnish him: Then the query is, how they are profitable to such a man, for if a Man  
of

of God, then hath been born of God, so hath ceased to commit sin, having overcome the Evil one, by the Seed of God *John 3.9* which remaineth in him; he is in Christ Jesus, therefore no condemnation to him; because he walkes after the Spirit; *Rom. 8. 1. 2, 3, 4.* for by walking after the Spirit, is the righteousness of the Law, fulfilled in him; So comes to the end of the Scriptures, reproving and correcting him; thus the man of God is come to the end of the Law, for Righteousness sake; So is not under the Law, but under Grace, Yea that grace, which hath appeared to all men, by which he hath learned, that it need not to be said unto him know the Lord; nor need he any man to teach him: but as that anointing teacheth him; *John 2. 27-29.* (Ols:) the Law was added because of Transgression, untill the Seed came, to whom the promise was made, so was the Schoolmaster to bring to Christ; Again (Ols:) all gifts given to Men by Christ, for the work of the Ministry, is to bring to him: *Eph. 4. 11-14.* where they all end in him, to them which is come to the true Faith; for such are come to him, whom they know the Priest for ever; whose lips preserve knowledge, and to be their Leader, with the Government upon his shoulder, whom they know is com'd, the Wonderful Counsellour: according to the promise of the Father, thus the man of God is Taught (not of the Scriptures only but) of God. *Gal. 3. 19-24. Gal. 3. 25. Heb. 5. 6. Isa. 9. 5. 6.*

But now to shew how the Scriptures, do furnish the man of God: (First, they are generally received as true: Secondly, in that respect, they are as a Law unto the lawless.) Further, it is the man of God only, that can speak them in due season, by the guidance of Gods Spirit; which brings them to his remembrance, and opens them from which at first they were given forth; thus the man of God, furnished by them now, to Reprove, Correct or Instruct; the Apostatized Christians: that are setting up the Form of godlyness, by imitation of the Scriptures; being both Ignorant of the life and

and power, which the Ancient Christians had, and lived in, denying the Spirit to be the Absolute guide into all truth, preferring the Scriptures before it, like the Jews, who preferred them before Christ; thus is your state parrallel to the Jews: which would not believe; though the Scriptures testified of him, therefore in that State, could see him to be no more but the Carpenters Son: whilst others that believed in him, saw him to be the Son of God.) that though now the Scriptures testifie, *That that is the true Light, which light-  
eneth every man coming into the World:* yet you not believing in it, can see it but to be, as a natural thing, whilst others which believes in it, Sees it to be the Light, of the Son of God. Thus what can be done, if you will neither believe in it, for its works sake; nor yet the testimony of your Brethren, who in that case may be your Judges. But again to return to the matter, we find that the Prophets, Christ, and his Apostles, did thus make use of the Scriptures, to correct, reprove, and instruct the backsliden, and unbelieving Jews; not but that he was perfect without them, and his words as sure as they; (and so his Spirit, speaking through all his servants,) but because the Scriptures was of credit and received by them, which he and his servants was not. Therefore he layes to the Jews; *Search the Scriptures, (Obs:) for in them ye think to have Eternal life; and they are they that testifie of me,* (By which its manifest, the Scriptures may be esteemed, and searched to the best of mans understanding, and yet they miss of the Truth, for saith he,) *Ye will not come unto me, that ye may have Life,* John 5. 39-

Further to shew, that the Scriptures of themselves without the Spirit cannot suruise to every good work; for Christ saith to his Disciples, (who had the Scriptures, and also more of his words, then was supposed could be written,) *I have many things to say unto you, which you cannot bear yet; Howbeit when the Spirit of truth is come, it shall lead you into all truth; by which*

Job. 21.

25.

Job. 16.

13.



which it is manifest, that Christ prefers this his Spiritual Dispensation, above all outward Dispensations, and teachings whatsoever: to compleat, perfect, and furnish them, for *Joh. 14. 26.* saith he, it doth not only lead into all Truth, but it shall bring all things to your remembrance: &c. And not only so, but fully to compleat them which are guided by it, (*Obs:*) He shall not speak of himselfe: but what he heareth, that shall he speak, he shall take of mine, and shew it unto you; &c. The Spirit was to be looked for in them, for saith he, *Joh. 14. 17.* he that dwelleth with you shall be in you, much might be added more, upon this Subject, but this is sufficient to those who have an Ear to hear what the Spirit saith. But, Least any should think, those things only related to the Apostles (mind) Christ said, *Joh. 17. 20-24.* I pray not for these alone, but for them also, which shall believe in me, through their word, that they may be one, as thou Father art in me, and I in thee: that they also may be one in us; that the World may believe, that thou hast sent me; Thus R.A.s Assertion is denied, and the Spirit of Truth, Asserted and proved to be, the only guide into all truth.

Suppose his Argument was granted; see then what would be the consequence; for it was said to those that had Scripture, notwithstanding they had Scripture, for lack of vision the People perish; Secondly for lack of Knowledge, my People Perish, and knowledge or understanding, comes by the Inspiration of the Almighty. Thirdly, none knows the Father, but the Son, and he to whom the Son reveals him. Lastly, it is written God will render vengeance, upon them that know him not, &c. *Pro. 29. 18. Hos. 4. 6. Job. 32. 8. Luk. 10. 22. 2Thes. 1.* By these things it is manifest, there is a necessity, to know something above and beyond the the Scriptures, namely that Spirit whence they came; for they cannot give the knowledge of God: because they are not Christ. &c.

Again, he sayes there's enough in the Scriptures, God doth not use to bring his people, any thing that is useles: by which I conclude, he sees not the true use of the Scriptures: that can find no proportion between two extreames: what either all or nothing thats his ignorance?

Secondly, he saith there is no such Spirit, to be expected, nor no such way to be looked, beyond and above the Scripture, &c. From this I conclude he belongs not to Christ, because he denyes his Spirit, for if he had his Spirit, for if he had his Spirit, he could not but conclude it a more perfect guide then the Scriptures; I must from hence also conclude he is no Minister of Christ, for the true Ministers of the New Testament, which is written in the heart, are Ministers of the Spirit, but he of the letter, and so by all his Preaching, cannot bring one to God, for he concludes the Scriptures is the way, and no way above it.

But the Scriptures, declare against him; saying, *christ is the way, unto the Father, and none can come to the Father, but by him,* So it's full time, for all to turn from him, who turns all that comes to him, out of the way, His Argument prove that there is nothing to be looked for; above or beyond the Scriptures, is from the 2 *Pet.* 1. 19. *The Scriptures are a more sure word of Prophecie*; by which he concludes them surer then a voice from Heaven, (*Old*;) Scriptures at utmost are but a declaration of those voices, which came from Heaven, So cannot be surer then a voice from Heaven; no wbut to abate his confidence I shall prove a voice from Heaven, surer then the Scriptures, from this very place where he repositeth his chiefest strength, (*Mark*) this voice was certain *This is my Beloved Son hear him,* Certainer (I am sure) it was to them that heard it, then this very Scripture, can be unto R. A. because some Translations renders it, *a more sure word of the Prophets*, as well as others *a more sure word of Prophecie*. This difference is very great, and by the Scriptures he cannot determine it. He looks for nothing further, so I am sure he cannot be certain, but for brevity sake and further satisfaction in this particular, peruse a Book of *William Pen's* called *Quakerisme*, a new Nick-name, for old Christianity, from page 82 to 191. being an answer to his Brother *John Faldow*.

There

( 11 )

There is much builded more, upon this foundation, but it being removed the rest must come to nothing.

Thirdly, He saith there is no such thing as an Extraordinary Inspiration to be looked for above the Scriptures, (*Obs:*) his notable reason for it, and that sayes he is) because it must necessarily be revealed to us by the Scriptures.

*Ans:* Grant the Scriptures be the things of God : with respect to what they declare of, and at utmost they can be no more : then it followes, that they are so farre from revealing things which is above them : That they cannot open the Mystery declared of in them, to those that have them ; Because the things of God knoweth no man but the Spirit of God, his Ignorance and want of Gods Spirit, is further manifested by his setting up the Scriptures, in stead of the Spirit of God, saying it must be revealed to us by the Scriptures ; his Assertion is also, in contradiction to the Scripture, which he sayes is his guide, by which it appears he is in the dark, and so knows not whither he goes, for it is written, &c. *That which eye hath not seen, nor ear heard, neither came it into mans heart, &c.* So that is beyond the Scripture, neither is nor can be revealed by them, because God reveals them by his Spirit, *for the Spirit searcheth all things, even the deep things of God ;* Again it is the promise that God would write his Law in the heart, this is that inspiration, which is to be looked for, above and beyond the Scriptures, and that because it gives the knowledge of God. So as that they need not to be taught, or said unto *know the Lord*, which the Scripture cannot do ; At utmost but pointing to it. (*Obs:*) God doth not there say he will write his Law in the Scriptures, but in the heart ; therefore all that looks not for it in the heart, looks for it where it is not to be found, so must needs miss.

1 Cor. 2.  
11.

1 Cor. 2.9

1 Cor. 2.  
9---  
Jere. 31.  
33, 34.

Thus take it home, profess what you will, if you do not thus witness it, you are not yet in the new Covenant, so without God in the World, &c.

He further saith, no Promise of a dispensation superiour to the Scriptures, &c.

B 2

Thus

Thus his Ignorance is made manifest both of that Dispensation and also of the Scriptures, for the Scriptures declare, *Isai: 54.* that all shall be taught of God, is not this greater then to be *13.* taught of man or of the Scripture. *Jere. 31.*

*33, 34* Secondly, God said he would Write his Law in the heart, and they should all know him from the least to the greatest, *Joel 2, 28* Lastly, The Prophet Joel said, the Lord would pour forth of his Spirit upon all flesh, sons, Daughters, and Hand-  
*29.* maids, &c. Where this is truly known, there's nothing to do where such an Ignorant Teacher as he is; whose words render him ignorant of the Scripture, and of the Spirit that gave them forth.

*Isa: 8. 20.* He further saith, *To the Law, and to the Testimony, if they speak not according to this word, it's because there is no light in them,*

(*Obs:*) By this his conclusion he hath no light in him, or rather no morning to him, for he hath often in this discourse, spoken contrary to the Scriptures, And as for the Law and Testimony, seeing he pleads for none but that which is outward; It's thereby evident, he is Ignorant of the New Covenant, and knows nothing of the *Law of the Spirit of life in Christ Jesus, &c.* And so at utmost declares but of that which *makes not the comers thereunto perfect,* So no marvail if perfection be denied, &c.

Again, he speaks by way of reflection upon us, as though we preached another Gospel, but its more like that he and such who preach the Letter to be the Highest dispensation, and tell the People the Letter is the Gospel, as the Writings of *Mathew, Mark, Luke, John,* when as the Gospel is the Power of God, (and so no outward thing.) And was preached to *Adam,* to *Abraham* and the Israelites in the wilderness, *Ro. 1. 16.* so before the Writings of *Mathew, Mark, Luke & John.* *Heb. 4. 2.*

*Gal: 3. 8.* Fourthly, He sayes, if there be any such dispensation, to be looked for, then there must of necessity be something to try it by, to distinguish it from false Appearances. (*Obs:*)



( 13 )

(*Ques.*) If he intend further, then the Scripture declares of, I answer, none further, for the Scriptures speaks of a People: *that was come to City of the Living God, New Jerusalem, to an Innumerable company of Angels, and to God the Judge of all:* this *Heb. 12.* under the New Covenant. But that he is Ignorant of this, he has sufficiently shewed, and knows nothing of him that *speaks from Heaven, Heb. 12. 25.*

But (sayes he) there must of necessity be something to try it by, &c. (*Ans.*) So there is, but it lyes hid from every *Job. 28. 7* Vultures eye, for the day is come that the Cananite can be no more in the House of the Lord, nor can Israels Corn be any *Zach. 14* more meat for his Enemies, a Stranger cannot intermeddle *21.* with his Joy, for the testimony is bound up, and the Law *Isa. 8. 16* sealed among his Disciples. The Natural man cannot judge of those things, they are foolishness unto him, It's the Spiritual man which judgeth all things, that is led by the Spirit of God, which is a more absolute guide then the Scriptures, for they that are led by it, *It bears witness with their Spirits, Rom. 8.* that they are the Sons of God, which the Scriptures cannot doe *16.* particularly, But saith the Scripture, *every one that believeth* *Joh. 5. 10* *hath the witness in himselfe,* but to speak a little plainer for their sakes that can receive it; if any would be made able to Judge of such dispensation they must wait to know a measure given them, for they may read before John did measure the Temple and them that worshipped therein, he had a measure given, but the outward Court he was not to mett &c. And *Re. 11. 1,* are not all here who are setting up so high outward things. When the New Covenant is inward and the Law inward, *Job. 4.* and Gods worship in the Spirit and in the Truth, which are *24.* all inward, in respect of things that are outward, what is seen *2 Cor. 4.* is temporal, but that which is not seen is Eternal, but no man *18.* can understand those things, except he come to believe in *Joh. 12.* the Light, for it is Light that makes all things manifest, *36.* *Ephe. 5.* there is but light and darkness, and they are contrary one to *13.* another,

*Joh. 12.* another; *he that walks in darkness knows not whither he goes, be-  
 35. cause the darkness hath blinded his Eye* And that eye is inward  
*2 Cor. 44.* which is blinded by the God of this world, that ruler in the  
*Eph 2.2.* children of disobedience, but he that comes to the light and  
*1 Joh. 1.7* walks in the light as God is in the Light knows whither he  
*Joh. 1.5.* goes, *this light shines in darkness but the darkness comprehends  
 2 Cor. 4. it not.* And this light is to be looked for in the heart, for  
*6, 7.* God that commanded light to shine out of darkness hath shined  
 in our hearts, none can deny but the Law of God, by  
*Heb. 8.* which man comes to know God must be written in the heart,  
*10. 11.* except they will deny the New Covenant. Thus what I  
 have said is not contrary to the Scriptures, but hath Testimo-  
 ny of the Law, Prophets and Apostles, we do not make void  
 the Scriptures but establish them, saying the Law is for the  
 Lawless, and that the Scriptures are profitable for correcti-  
 on and Instruction, &c. So he may correct me by them if  
 there be occasion, &c.

But again, to pass by much of his discourse which is mostly  
 impertinent to our purpose, and well nigh as frivolous, I shall  
 observe his 4 directions. Which he says, he gives (least  
 he should leave his Auditors in the Dark) to discover those  
 overcome with a Spirit of delusion. First says he there is  
 no manner of proportion betwixt their pretence and the reali-  
 ty which is in them, &c. (*Obs:*) In his last direction I find  
 that he means such are deceived themselves, for (saith he)  
 they are deceived as well as deceiving. So from his own word  
 as most likely to perswade him that his Assertion is false, I  
 infer if deceived and thereby deceiving others, there is Abso-  
 lute proportion betwixt their end, and the pretence they make,  
 for such perswades not to what they know is false, but to  
 what they think is true, (Says he) they come with *Esaus* hand  
 and *Jacobs* voice, *Jacob* was not deceived for he knew what  
 he did, therefore this is a plain contradition to his own words  
 in his last direction, who said they was deceived as well as  
 deceiving, thus his first direction his discovered his own delu-  
 sion.

His

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His second direction reflecting upon us &c. They (sayes he) pretend extraordinary calls for ordinary work as in this Example, whole work but ordinary. That, that we might have told him, as well as he us], (*Obs:*) If you might have done it as well as he, Then truth I conclude, So no sign of delusion, And then why received he not from you such as you would have had done to you therefore your extraordinary words and Actions, demonstrate your Spirits, A Child he sayes might have told them as much, If a Child had learnt it so he might. (*Obs:*) Is this saying so ordinary when true which *Daniel Smith* told you. As he was naked so were you, not being covered with the Spirit of the Lord, and that this saying was true is granted by his own confession, saying he told us nothing but what we might have told him; this his second direction shews his own confusion. &c.

His third direction stated, Its a sign of a spirit of delusion (sayes he when there is a special Impropriation of Christ and all good things to themselves, with judging and condemning others, &c.

(*Obs:*) Thus to reflect upon us is manifest Injury. And the effect of a Lying Spirit as shall be proved. For *Daniel Smith* <sup>Ro. 1. 19.</sup> told you that what was to be known of God was manifest in <sup>Tit. 2. 11</sup> you, directing you to the grace of God in you, and also that Gods love was towards you. And that he would not have any one of you to perish, with many more Good words to this purpose. Now if you should think that those was not good things, yet it is manifest that, *Daniel Smith*, and we also, are clear of this charge. By Preaching Gods free grace unto all. (*Obs:*) Must not every tongue confess truth unto God, if so, why doth it offend you that we know Christ in us the <sup>Col. 1. 27</sup> hope of glory, seeing if he be not in you, You are Repro- <sup>2 Cor. 13.</sup> bates, Can the Scripture confess you to the Father, if Christ <sup>5.</sup> know you not, and if he be not in you is he not worthy to be esteemed a better Leader then the Scriptures, which doth at utmost



*Joh. 5. 39* utmost but declare of him, and point to him that all should come to him that would have life, Was not this the promise

*Act. 1.* of the Father to give him for a Leader: And are not all his

*4, 5, 6,* Disciples and followers to wait for the same?

*7, 8.* Again, he sayes indeed its ordinary sometimes to say that they are Christ. &c. (*Obs:*) If he intend it is ordinary for us to say that we are Christ, let him shew us who he hath known say so, for indeed his words import certainty on his part, But if he means its ordinary for such Logicians as him- selfe, who by the Art of reasoning would make things appear to be that which in truth they are not, then let him know such Reasoning is Earthly sensual Devilish, And we pass not for it, yet we can truly see thereby that such are Natural notwithstanding their pretences, so cannot understand the things of God, &c. (*Obs:*) Because Christ signifies anointed, can none have the Anointing but they must be counted Christ? *1 Cor. 2.* did not the Primitive Christians acknowledge Christ in them, *1 Joh. 2.* and the Anointing in them, and that he that was in them *20-27.* was greater then he that was in the world, So this his third *1 Joh. 4. 4* direction is a true discovery of his own condition.

( Fourthly, His last direction observed, He saith that a Spirit of delusion is known by growing worse and worse, &c.

(*Obs:*) Wee are willing to leave the Issue hereof to the Tryal, Being satisfied if he be not yet made Manifest according to his own Rule, He shall be if he repent not.

Again he saith. We have a more sure word of Promise (as though none had the Scriptures but they) Here (saith he) we have our call, and something to try it by, (*Obs:*) His ignorance of him that searcheth the Heart and tryeth the Reins and declareth to man his thoughts, is plainly seen, by his setting up the Scripture, as being surer then the Spirit of God, *Amo. 4.* By which (*Obs:*) he shews vs evidently that his call is not of *13.* God, So neither doth nor can Minister from the Abillity of the grace of God, nor speak as the Oracle of God, (which is certain)



certain) which all true Ministers are to doe, 1 Pet. 4. 10.  
*That God in all things may be glorified.*

But I infer, if the Scripture be the Rule, then all that have the Scriptures hath the Rule as well as you; then I querie how comes it to pass there is so many different perswasions, when you have all but one Rule, Can the Scriptures have any more true meanings but one? is Christ divided, or is there any varyableness with God? But if you cannot own that every one that hath the Scriptures is in the Right, but only such as practise as you are perswaded. Then I query, How come you to be surer then others, seeing they plead Scriptures to Iustifie them, as well as you: Therefore it follows, if you think your selves surer then others, Knowing no further then the Scriptures, (as *R. A.* affirmeth) it is a setting up your selves above others, So at best can be but an Imagination &c. (Thus by way of conclusion) I need not Inlarge as to shew any thing further for the Justification of *Daniel Smith* in his naked carriage, then the substance of that Assertion stated by *R. A.* as ours in his third Imagination, feth, when he pleaseth, may by his Spirit, Lead whom he pleaseth, That is, that the Lord And into what he pleaseth, now as well as he did the Prophets of Old, For with him is no variableness nor shadow of turning, and that because I have considered his strong Reasons, Assertions and Arguments, brought by him to Abrogate or Invalidate the former Assertion. And they are found (Intstead of ours) to fall to the ground, And therefore is absolutely too short, and too Narrow to Answer his End or to be as a cover. So *Daniel Smith* Testimony remains firm, And consequently in measure fulfilled by the Appearing of this discourse, wherein Lyes is seen to be *R. A.*'s Refuge, So not covered by the Spirit of the Lord nor did he take council of him: Therefore let him and all that takes part with him in this Antichristian work, take heed, Such as they Sow, such must they Reap, if to the flesh then

cor-

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*Gal.* 6. 7. corruption, but if to the Spirit life Everlasting, thus I conclude against his and all opposers utmost Force. That their  
*Joh.* 16. is no guide into all Truth, but the Spirit of Truth,  
 13. And that without this Spirit nothing can be done acceptable  
*Joh.* 15. to the Father, and that he that hath it not is none of his.  
 5.

*Ro.* 8. 9. This for detecting of Error, that the truth may be made manifest, and the honest hearted Informed, who are or may be subject to be deceived by the working of the Imaginarie Spirit. By a lover of the Truth and souls of all men, whose eye God hath opened to see the deceit, and thus far enabled to make it manifest, let him therefore have the glory  
*1 Cor.* 27. who chuseth the foolish things to confound the Wise,  
 28, 29. *saith John Hogg.*

**T**His discourse occasioned by a Scandalous paper spread abroad under the name of Mr. Astley Sermon: and being desirous to know the truth thereof, it was conveyed unto him, according as in this letter inserted. But he refusing to Answer our just desire, therein expressed, We could do no lesse for the truth sake then publish it, &c.

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*The 19. of the 9. Month. 1673.*

### Richard Astley

**W**Hereas this Paper or Sermon, which we present to thy view, by thy Friend, R. N. was publicly declared to be thine, Before a Priest, and divers People, By one glorying and boasting in it, over our Friends (whom the Scorners call Quakers) one of them being present, heard him confidently affirm, thou would own it; Therefore we expect, (as just and equal) that thou should give us it under thy hand, as  
 thine

Thine, Or not thine, if but part thine, then plainly shew us  
 what thou owns, Or what thou disownes, that the truth (which  
 is but one) may be made manifest, which hurts none but it s Enemies,  
 this Ingeniously performed by thee, will at present satisfy.

Thy Friends John Lyth.

John Hogg.

Anth: Wells.

Richard Afleys Answer to the foregoing letter concerning  
 his Sermon was that it was generally his own, except some  
 words that was not fence which we suppose came by the Scribe,  
 and no advantage taken of here; now having long expected  
 a more plain and full answer according to their Promise,  
 which not finding in this great length of time, we con-  
 clude they do not intend to make it publick, and therefore  
 this is thought convenient to be published,

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